The TAHRIK-I-Jadid

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Editor :
Naseem Saifi

Regd. No. L 7626

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakil-ut-Tabshir who returned from an extensive tour of various countries, on 26th of May 1973.

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محترم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلی و وکیل
التبشیر ۲۶ مئی کو مختلف ممالک کے دورہ سے واپس
ربوہ تشریف لائے

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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Fighting Againist God

Referring to some of the revelations received by him, the Promised Messiah, peace be on him, says :

This humble servant of God cannot adequately express gratitude to God for His Bounties, for, at this time when I am being pronounced a Kafir (non-Muslim) and voices of the Ulema are being heard from all sides to the effect that *Lasta Mominan* (you are not a Muslim) God the Exalted is saying :

قل انی امرت و انا اول المومنین

Qul inni umirto wa ana awwalulmomineen

(say that I have been commanded (or commissioned) and I am the first of the believers)

On the one hand the respected Maulvis are saying that somehow or other this person must be rooted out and on the other hand I receive the revelation to the effect :

یتربصون علیک الدوائر علیهم دائرة السوء

Yatarabbasoona alaikaddawaira alaihim dairatussau

(They are waiting for calamities to fall upon you, it is they on whom the calamities will actually fall).

On the one hand they are trying that this person should be insulted and humiliated and on the other hand God is promising to the effect :

انی مهین من ارادا هانتک ۔ الله اجرک الله یعطیک جلالک

inni mohinnm-man arada ihanantak Allaho ajrokallah Yo'tika jalalaka

I will cause him to be insulted who wishes you to be insulted. God is your reward. God will award you your grandeur.

On the one hand Maulvis are pronouncing fatwas after fatwas that whoever joins him (the Promised Messiah) in faith and whoever follows him becomes a kafir and on the other hand God is vouchsafing this revelation again and again :

قل ان کنتم تحبون الله فاتبعونی یحببکم الله

Qul in kuntum tohibbunallah fattabiooni yohbibkumullah

(Say : if you love Allah, follow, me, God will love you)

In short, all these Maulvis are fighting against God. Let us now see who wins the victory. (Nishan-i-Aasmani pp 38,39)

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WE ARE MUSLIMS
AND WE DO NOT CARE
WHAT OTHERS CALL US ?

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On the 4th of Hijrat/May, 1973, Hazrat Khalifatul Masih III told the Community in his Friday Sermon that the Ahmadiyya Community fulfilled all the conditions laid down by God for anyone to be called a Muslim. If despite this, he further remarked, anyone felt, because of his ignorance, that the Ahmadis were not Muslim, he takes a stand against God and he can never be successful in his objective. Huzur also told the Jamaat that it was the destiny of God that Islam should now spread throughout the whole world, and nobody can change this verdict of God.

He told the members of the Community to trust in God and assured them that God never leaves His sincere and faithful servants alone and unhelped.

He had not been feeling quite well for the last few days but since there was something very important for him to tell the Jamaat he had come to conduct the Friday service. And he said that he was hopeful that God would let him say the thing in quite an effective manner.

He said, "On the 30th of April when we saw the newspapers in the morning, we found that a resolution of the Azad Kashmir Assembly had been mentioned there" He read out the resolution from the Daily Imroz and said that the other newspapers had also published almost the same wording of the news-item. He told the Jamaat that the news, as it was published, was quite false, for no such resolution had been passed by the Azad Kashmir Assembly. What had actually happened, he said, he would come to it later on. But the question is that the newspapers which are closely connected with the Ministry of Information and Broadcasting have published this news item conspicuously. The responsibility of so doing either rests on the shoulders of some officer who is working with this Ministry or on these newspapers who think that whatever lie they might publish nobody is going to question them and they will not be taken to task. They do not realise that when man finds himself secure against the queries from human beings then if God so wishes such people and such groups of people are taken to account from on High.

Huzur said, As I have just said the newsitem is not correct in the shape that it has been published nor has any Bill been approved declaring the Ahmadis a non-Muslim minority; also no Bill has been passed banning the preaching of Ahmadiyyat. There was another news which though not published in the Daily Imroze but it did appear in Nawai Waqt and Maghribi

Pakistan which purported to say that the Ahmadis should register themselves as a non-Muslim minority. Since on the day this news was published nobody knew the circumstances under which all this was happening, there was a great reaction to it. The members of the Jamaat expressed great grief and annoyance. We generally do not take note of this kind of meaningless things and in fact we do not consider such things worthy of our notice ; if this thing had remained hidden from the eyes of the public we would have kept silent altogether. But since it has been published far and wide—from Quetta to Karachi and from Karachi to Peshawar—through the newspapers and therefore it is no more a secret or something confidential on which criticism might cause any disorder ; since it has come before the whole nation, we should talk about it so that the probable disorder can be checked.

In short whoever from among the members of the Community read this news he felt very much enraged. Some friends rang me up and some sent messages through their messengers, some others wrote letters while still others sent telegrams. The members of the Jamaat through letters and telegrams offered their services voluntarily and said that whatever the sacrifice, they would make it gladly. All those who wrote to me or who came to me in person I told them that God had granted us insight and a place of honour and respect. The place of honour and respect demanded that we should take the necessary steps only after having investigated the whole matter—and without doing that, we should not utter any words in haste. We must find out what the real words of the resolution are and who were the people who took part in passing it. Why it has been published conspicuously in the newspapers, that also we should try to find out ; the Pakistan Times did not publish it on the first page, it did so on the fifth page but made it prominent by bordering it. Unless we have known all the facts about these matters we should not say anything about this issue.

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On the first of May, the Mashriq which did not publish this news on the 30th of April, came out with the true news and it was that the Assembly of the Azad Kashmir had passed a resolution in its session held at Mirpur, to the effect that a recommendation be made to the Government of Azad Kashmir that the Ahmadis be declared a minority. That means that no Bill had been passed declaring the Ahmadis a minority ; it was only a recommendation to the Government that it should do so, also that the preaching of Ahmadiyyat be banned and the Ahmadis be told to register themselves as a non-Muslim minority.

Thereupon, I called some responsible members of the Jamaat from Azad Kashmir (till then, the situation had not cleared up). When they reached here (the next day) I told them that my basic instruction to them was that even if this recommendation was accepted by the Government and it became a law, we must remember that the law says that every Ahmadi who considers himself a non-Muslim should get himself registered. We have nothing to say against it, for every Ahmadi considers himself to be a Muslim and He is a Muslim in the sight of All-Knowing God too. This law does not apply to him. You should tell all the Ahmadis that there was no need to register themselves. He who knows that he is a Muslim why will he get himself registered as a non-Muslim. And if he did that, he will certainly be telling a lie, and you know Islam does not permit that lies be told.

However I told the friends from Azad Kashmir that they should go back and fear nothing. If anyone comes to register you—and I am sure that with the grace of God nobody will come for this thing—you should keep my basic instruction in view.

Later on we tried to find out what the whole affair was like and who were the people who attended the Mirpur Session of the Assembly. How big the Assembly is, for the people might think that this also is an Assembly big like the Assemblies of other countries—and that it is this big Assembly that has passed the resolution. We came to know that the total number of the members of Azad Kashmir Assembly is twenty-five and eleven out of this number —the Opposition—had boy cotted the Assembly and therefore they did not attend this session. Then, there remained fourteen, but some of them also were absent. Although we have not received the confirmation as yet, but so far as our information is concerned there were only nine members present when this resolution was moved. It is in connection with a resolution passed by nine members that so much hue and cry has been raised and the world is being given to know that the resolution was passed unanimously. If it is not mischief, what else is it. Of course some people say that the attendance in the Assembly was twelve ; some of those who attended had told the members of our Jamaat that they did not agree with this motion at all ; that means they did not join hands with others in passing this resolution. They migh have gone out of the Assembly Hall at the time of voting. However that is the position of the Assembly the resolution of which has been given so much of publicity. In the first place we are sure that the consent will not be given to this resolution—for, in our country at least in some places, and even in some places of Azad Kashmir, there are people who are intelligent and have insight, though in places it seems to be lacking but not altogether—some very intelligent people are also there. Our President is a very intelligent person and has great insight. There are quite a number of other people who are gentle, good hearted, and just. In this group of good people some are very brave and courageous while some of them are extremely coward, but of course they are also good people and it is only their cowardice that comes in their way and does not let them act the way they should.

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However if nine or tweve people have passed a resolution how can it influence a divine community. The evil that will result from it is not that the Ahmadiyya Jamaat will become non-Muslim—the Jamaat that is called Muslim by God, what difference does it make if an unthoughtful person calls this Jamaat non-Muslim. We are not worried about it. What we are worried about is that if this mischief reaches its climax, Pakistan will not exist any more. We therefore pray to God and the patriotism that abounds in us makes us struggle for it that no mischief should raise its head lest Pakistan's existence is endangered. After all the result of the mischief will be that some heads will be chopped off, some people wounded. Who will they be and what will happen to who, only God knows. But when this kind of mischief will raise its head, we (as Pakistanis) will be put to shame. Pakistan will get a bad name everywhere.

Next Huzur read out the wording of the resolution as published in the Daily Mashriq and remarked that according to Major Ayub who moved it, the words of the oath for the President and the Prime Minister also purported to mean that only a Muslim could hold these offices. Huzur referred

to one of his Khutbas and told the Jamaat that the Jamaat really and truly believed that the Holy Prophet peace and blessings of God be upon him, was a unique prophet and that was the real interpretation of his being Khatamannabiyyin. He said there are a lot of people who believe that Jesus is still alive and that he is to come back to this world. That being the case, it is the Ahmadis alone who can say with all the sincerity of their heart what is mentioned in the oath for the President and the Prime Minister. But of course, Huzur said, I must like to tell everybody that the Ahmadis are not hankering after political power ; their domain is quite different. They are in no need of any certificate from any political people as to whether they are Muslim or not ; they do not even need any certificate from a king or a Mufti. All these are meaningless things. God knows everything and His witness is the most true and the most important

Huzur referred to the verse

هوسمكم المسلمين من قبل و فى هذا
ليكون الرسول شهيداً عليكم وتكونوا
شهداء على الناس فاقيمو الصلوة
و اتوزكوة و عتصموا بالله هو مولكم
فنعم المولى ونعمم النصير

(He it is who has named you Muslims, befere this and in this Book too, so that the Messenger is a witness over you and you are witnesses over other people. So you should observe the prayer and pay the Zakat and hold fast to God, He is your Master, and what a good Master and what a good helper. Al-Hajj 79.

He assured the Jamaat that since God had named them Muslims nobody in the word could call them with any other name which contradicted it.

Huzur also referred to the situation that had been created by the opponents of the Jamaat in 1953 and announced that the Jamaat would really be pleased to pass through the same situation again for it was sure that every opposition served as a manure and the Jamaat moved forward with it.

Advising the Jamaat on what to do Huzur remarked that it was most essential that everybody prayed more fervently than ever before so that the world could see the light that had become their lot to spread all over the globe. O God grant us that our prayers are accepted and let our prayers change the darkness into the light and let the world observe that the light of God has enlightened all the nooks and corners of the world. May it be so, o our Lord.

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On Friday the fifth of May, Hazrat Khalifatul Masih III said in his Friday Sermon that God was very kind to the Muslim Umma because of the Holy Prophet, peace and blessings of God be upon him. He made mention of the Sura Fatiha—especially the prayer taught in the words

اهدنا الصراط المستقيم

and said that God has Himself taught us prayers which if offered sincerely and with all their pre-requisites bring about great and marvellous results. This prayer of being guided aright is also one such prayer. We have been told through this prayer to ask for the bounties of God—all of them—with which humanity has ever been favoured. This prayer is also full of glad tidings for the *Umma*. But it must be remembered, he further remarked, that great sacrifices were needed

(Continued on page 7)

An Extra Ordinary Session of the Majlis-i-Mushawarat

Sunday the 27th of Hijrat/May 1973 will go down in the history of Ahmadiyya Jamaat as a red letter day. For, it was on this day that an extra ordinary session of the Majlis-i-Mushawarat was held at Rabwah. It was attended by 490 representatives from all over Pakistan and Hazrat Khalifatul Masih III addressed the audience for six hours at a stretch. The address contained a detailed survey of events in Pakistan since 1970, especially the events that affected the Jamaat one way or the other. The address also contained many pieces of pithy advice to the community in the troubled days and assurances that come what may, the final victory was bound to be in favour of those whose major objective is to see Islam dominant in the world.

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The session was started with the recitation of the Holy Quran which was followed by a collective prayer led by Huzur. Before starting the prayer, Huzur told the audience to pray to God that He may enable all of us to think clearly and act resolutely and that He may out of His mercy produce the best results of our humble efforts.

To begin with, Huzur informed the audience that some people had been planning against the community as well as the very existence of Pakistan. He dilated on the position of the political parties at the eve of elections and explained why it had become necessary that Jamaat should vote for Peoples Party of Pakistan; though the Jamaat did not invariably vote for this Party. We had no alliance with the P. P. P. and therefore we were not bound to vote for them everywhere. Huzur said : We did vote for others also in some constituencies. In fact whatever we did, it was done with a view to strenghening Pakistan and keeping West Pakistan a united compact unit. Huzur also made mention of some details of the working of the Jamaat during the elections. The after—effects of the elections and the way some peole and some parties acted towards the Jamaat also came under consideration.

Summing up the whole situation in the political as well as religious arena of Pakistan, Huzur exhorted the Jamaat to keep fast to the teachings of the Holy Quran to the effect that no disorder should be tolerated or indulged in, hypocricy should not be allowed to rear its head, cruelty in no form or shape be allowed to take place and all the ways to it must be blocked, nobody should go beyond the limits set by God in all the spheres of life and to remain within bounds in all the circumstances.

Next, Huzur remarked that in this age of ours, the heart of the Promised Messiah, peace be on him, was filled with the love of God and affection for the Holy Prophet, peace and blessings of God be upon him, so that the teachings of Islam could be made to dominate the lives of the people for their betterment. In order to extend it to the whole world, it was most essential that a Jamaat of pious and God—fearing people be formed to carry the message of Islam and the Promised Messiah, peace be on him,

to all nooks and corners of the world. Ahmadiyya Jamaat is the Jamaat that God intended to do the job—and with the grace of God the job is being done with excellent performance; a spiritual battle is being fought with surprisingly pleasing results. It is with humble hearts, he said, that we are moving forward, relying, not on our deeds, but the grace of God and nothing but grace of God. Huzur also told the representatives that the Jamaat had a large number of good tidings from God; the victory is going to be ours, we have been assured in no ambiguous words.

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At this stage of his address, Huzur read out quite a good number of extracts from the writings of the Promised Messiah, peace be on him, bearing on the subject under discussion.

Huzur further remarked that while the Jamaat busily engaged in this spiritual battle of flying the banner of Islam higher than ever before, it was being dubbed as Kafir and every sort of hurdle was being placed in its way. However he said that since God had called this Jamaat 'Muslim' there was no point in anyone calling it with a different and contradicting name. Those who are Muslim in the sight of Allah cannot become Kafir even if the whole world calls them with this despicable name. Huzur informed the Jamaat that different conspiracies were being hatched against the Jamaat and money and men were being used to implement those nefarious plans. However, since God has always been helping the Jamaat in all the circumstances, everybody should be full of confidence that He will not leave us alone, now or at any time in future. Huzur said, we are not proud of our deeds, we are proud of the love and affection that we have, or is being shown towards us by the fountainhead of Love and Affection. It is He who says that this Jamaat will ultimately triumph. We do realise that the enemy must never be belittled. But at the same time we must be full of confidence that there is nothing for us to fear. What is most essential is that we should prostrate before our Lord and Master, God the Almighty. We should pray to Him that the good and glad tidings that have been given to us through the Holy Prophet, peace and blessings of God be upon him, and the Promised Messiah, peace be on him, should come to pass and we may enjoy their fruits at the earliest possible time. We must do all we can to avert the danger and bring about our victory.

Huzur stressed the point that in the words of the Promised Messiah, peace be on him, every member of the Jamaat must know that he is not made of the stuff that knows failure.

In the end he asked the members of the Jamaat to pray for his health and he assured the audience that he had made it a Must for himself to pray for everybody whether he knew him or he did not know. He said he was doing so for the love that he had for the Jamaat and he hoped that the Jamaat also would pray for him, because he had no doubt that the Jamaat did love him, too.

The address came to close at about 1 p.m. with a silent prayer.

(Continued from page 5)

to be offered before we could become recepients of these bounties.

In the end he exhorted the Jamaat to be always praying for the Holy Prophet, peace and blessings of God be upon him.

FROM HAZRAT'S TALKS

The 20th Annual Tarbiyyati Class of the Khuddamul Ahmadiyya began on the 18th of Hijrat/May, 1973, at the Aiwan-i-Mahmud. In his inaugural speech on this occasion, Hazrat Khalifatul Masih III exhorted the participants to read and ponder over the Holy Quran thoroughly and to try all they can to become the recepients of the blessings that flow from the Holy Book of God. He reminded them that the base of the Islamic training was to be found nowhere else except in the Holy Quran. It is in this Book that God the Almighty has gathered all the blessings. In this Age of ours it was revealed to the Promised Messiah, peace be on him, that all the blessings could be obtained from the Holy Quran *(al khairo kullohu fil Quran)*.

The function was started with recitation of the Holy Quran which followed by a brief report of the class read out by Maulvi Sultan Ahmad Shahid, the Nazim-i-Ala of the Class. Maulvi Sultan Ahmad told the audience that this Class was first held during the tenure of Hazrat Khalifatul Masih II, of blessed memory. Since then this effort has been gaining momentum and the number of the Khuddam taking part in it has been increasing gradullay.

In his Address Hazrat Khalifatul Masih told the audience that if they looked around they would find that all the nations who have made progress and achieved success in various aspects of life, have one way or the other acted upon the teachings of the Holy Quran, whether they knew this fact, or they were mentally unaware of it. The fact is, he remarked that the basic principles of success in life here and hereafter have been clearly mentioned in the Holy Quran—no other Book does that. It is the irony of fate that the Muslims who have this Book in their hands, have forgotten its teachings and they do not make the correct use of it. That is why we find them left behind.

Huzur said, "The Holy Quran has taught us to love one another and serve our fellow beings, it has told us to be sympathetic and to stick to the truth in all the circumstances. And it is an admitted fact that love and service succeed while prejudice and cruelty are doomed to fail. We should inculcate these qualities in ourselves and we should try all we can to maintain these qualities. We should also have great sense of observation. That is a great teacher and we should learn from it. That also enables us to arrive at the correct conclusions."

In the end Huzur advised the participants of the class to make the fullest use of the time and the opportunity that they have been afforded.

A silent prayer brought the Address to a close.

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The Promised Messiah

BY

Sahibzada Mirza Mubarak Ahmad
Vakil-i-Aala

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Notes & Comments

The Holy Quran

Commenting upon the verse :

والذين يكنزون الذهب و الفضة و لا ينفقونها فى سبيل الله فبشرهم بعذاب اليم .

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(Tauba Verse 34)

Hazrat Muslih Maood, may God be pleased with him, says (in his Tafsir-i-Kabir) that this verse makes it quite clear that he who earns money and keeps it shut in the safe and is not prepared to spend it in the way of God, cannot be called a believer from the Islamic point of view. There is no doubt about it that a believer also expands his trade and in fact if he does not do so how can he obtain wealth—for it is necessary that in order to earn more one expands one's trade or industry. If the expansion of the trade or the industry results in the accumulation of wealth and it creates the disease of niggardliness to such an extent that it becomes hard upon him to spend in the way of God, such a trade or industry will be considered to be unlawful from the Islamic point of view. Only such a trade or industry is lawful which does not make a man hoard money purposelessly. Of course the amount that might be considered necessary for making up the loss, if any, at any time in the future, is kept safe—the amount that might be needed to put up a building in the near future or for daily needs or the marriages of the children; it is permissible. Or, for an example, the mill owner has to buy iron, coal, kerosine oil, flour or if it is a shoe factory, the owner has to buy the machines, nails, leather or maybe the machines break down and parts of the machines are to be replaced—all these things can be done only if one has enough money with him to purchase them—for in the absence of money, the mill or the factory will not be able to carry on. According to the teachings of Islam, one can keep money with him for all such needs.

If someone begins to keep-back some money, so that he can put up a building for his house (and of course the daily income cannot suffice for this purpose), it will not be going against the teachings of Islam nor it will be considered hoarding, the hoarding which is forbidden by Islam. It is only a way of fulfilling the future needs and it is quite lawful. It should be realised properly that it is not hoarding because this amount has been kept aside for a purpose which could only be fulfilled in the future and for which it was necessary that the money should be put aside for quite some time : that is what makes it lawful from the Islamic point of view. Of course those who have more than what they require and they put all that surplus amount somewhere to keep it out of circulation, do something that Islam does not permit. If someone starts a factory with a million rupees, it is quite permissible. If someone keeps ten thousand rupees locked up, he does something un-Islamic. The reason is that when a million rupee is invested, thousands of rupees out

of it will have to be spent for the purchase of machinery and the owner of the factory will also have to engage the workers. Thus he will put the money into circulation and hundreds of people will benefit from it. Moreover when a factory is established, its running needs a number of officers and workers of various grades and all the people thus engaged will earn livelihood from the income of the factory. The number of the people may be in hundreds or even in thousands. In big factories the number of the people engaged can run into twenty thousand. Thus the money of the factory owner is not locked up; it goes into circulation and benefits the human beings.

Or take the case of another person who is trading. The man who invests money in trade also opens ways for others to earn their livelihood. But if someone locks up ten thousand rupees and nobody can benefit from it, Islam will not permit the locking up of this money.

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The Hadith

عن ابی هریرة قال ان رسول الله صلی الله علیه وسلم قال اذا قال الرجل هلك الناس فهو اهلكهم .

It is related by Hazrat Abu Huraira (may God be pleased with him) that the Holy Prophet, peace and blessings of God be upon him, said "when a man says that the people have been ruined, it is actually he who becomes the cause of their ruin.

This Hadith points to a very important psychological fact and that is that if you push the people into deapair the ultimate result of it will be that they will start deteriorating. The one who talks of this kind of things, is himself one of those who are ruined or who are full of despair. And perhaps that is why he tells others that the nation is going down. Such a person can never be successful in life. And the people who fall victim to his propaganda also cannot achieve anything; even if they are apparently winning, they will lose heart and therefore become a prey to failure.

A glaring example of it is to be found in the paradoxical situation of the battle of Badr. The Holy Prophet peace and blessings of God be upon him, told his followers that Mecca had put before them the best of its populace and by it he meant that they had to be routed. The Holy Prophet, peace and blessings of God be upon him, said encouraging words to his followers and those words coupled with the grace of God which descended through his prayers, the Muslims were mighty successful in that battle—they were the victorious.

Obituary

It is announced with great regret that Mr. Jibril Saeed, the Secretary for Preaching, Ahmadiyya Jamaat, Ghana and the Vice Principal of the Ahmadiyya Missionary Training College, Saltpond, passed away on the 29th of April, 1973. Although he had been suffering from the High Blood Pressure for quite some time, he seemed to be quite hale and hearty on the day of his demise; he offered all the five prayers at the Mosque. After the Isha prayer, he took bath and went to bed. A little after that he felt unwell and expired within a few minutes. Inna lillahi wa inna ilaihi rajioon.

The late Mr. Jibril Saeed was a *Musi* and a hard worker of the Jamaat. He also had the honour of

going to the Gambia before any regular Mission could be started there. His efforts coupled with those of Mr. H. O. Sanyaolu of Nigeria (who went to the Gambia before Mr. Saeed to pave the way for the opening of a Mission) went a long way in preparing the minds of the people there to ask for a Missionary.

He leaves behind three wives and eleven children one of whom is here in Rabwah doing the memorisation of the Holy Quran. We send our hearty condolences to the bereaved family and the Jamaat in Ghana.

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The sad news of the demise of the sister Amatul Ilahi, the President of the Lajna Imaillah, Dayton has been received from the United States of America. Sister Amatul Ilahi was a very sincere worker of the Jamaat and she had served the Lajna for no less than 35 years.

She represented the American Lajna on the occasion of the Fifty Years of Lajna celebration at Rabwah, last year. She had the opportunity of staying here at Rabwah for almost three weeks and this time she felt was the most pleasant and most use ful in her life time.

May she rest in peace and may God console the bereaved family. Our heartfelt condolences go to the whole Ahmaddiyya Jamaat in the States and to her family. We also share the grief of the President of the Lajna Imaillah, Central, who has lost a good and great worker of her organisation abroad.

Inna lillahi wa inna ilaihi rajioon.

Following resolution has been passed by Lajna Central

We the members of the Executive Lajna Central express our deepest sorrow on the sad demise of our dear sister Amatul Elahee, the President of Lajna Dayton.

Sister Amatul Elahee was a pious woman, a hard working and sincere member of Lajna Imaillah U. S. A. She served Lajna Imaillah for thirty five years. She was the President of Laina Dayton for ten years. She had served the Lajna U. S. A. as local financial Secretary for four years, national recording Secretary for one year, Secretary for Reformation and guidance for one year, Secretary of Local Education for four years and local Secretary of Nasirats for three years. She supervised and gave a helping hand to the arrangements of the first Annual Convention held in the States. Last year she attended the 50th Anniversary of Lajna as a delegate from Lajna U.S.A.

Her death is a great loss to Ahmadiyya Community and Lajna Imaillah. We convey our heartfelt condolence to Hazrat Khalifatul Masih III, Vakilut-Tabshir, Imam Jamaat U. S. A. and the members of Lajna Dayton.

May llah Taala bless her soul and create enthusiastic and devoted members like her for the Lajna of U. S. A. Ameen.

Majlis-i-Irshad

The monthly meeting of the Majlis-i-Irshad was held on the 5th of May. Ch. Abdus Salam Akhtar M. A., Malik Mansoor Ahmad Umar Shahid and Maulvi Abdul Basit Shahid read papers on the following subjects respectively: The distinctive features of the poetry composed by the Promised Messiah, peace be upon him; The causes of the Islamic wars and *wa izassohofo Noshirat* (when the books are spread abroad).

The session was presided over by Maulana N.A. Mobashir. The recitation of the Holy Quran was done by Maulvi L. A. Tahir and Ch. Shabbir Ahmad read out a poem of the Promised Messiah, peace be an him, very melodiously.

Back from tour

Sahibzada Mirza Mubarak Ahmad the Vakil-i-Aala and Vakilut Tabshir who left for an extensive tour of various countries on 27th April, 1973 arrived back on the 26th of May.

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We pray to God that He may fructify this effort of Sahibzada Sahib which was undertaken for the cause of Islam and its consequences may prove most beneficial to the generality of human beings all over the world.

We welcome him back in our midst and wish him the best of luck and godspeed in everything that he does to further the cause of Islam.

Mission Activities

Reported by Ch. M. A. Bajwa

Spain

1500 copies of Ahmadiyya Bulletin were published. A set of Arabic Books was sent to President Kadhafi. Its grateful acknowledgement was sent by Jamiat al Dawat al Islamiyya, along with two copies of the Holy Quran and a record of Surah al Rahman. "Why I believe in Islam" was distributed after a speech of a famous philosopher on Space. Reason of not shaking hands with women was explained to Prince Juan and Princess Sofia, who were delighted to hear it. The preaching of Islam was continued on Sunday mornings, at Rastro market. Mr. Zafar's son Ihsan Ilahi Bashir is now better ; prayers for his complete recovery are requested.

Holland

Three speeches were made in the Hague and one at Amsterdam. Four groups were received at the Mosque. The Imam preached Islam to the District Director of Telephones and presented literature to him. He attended the meetings of four societies. World Congress of Faiths elected him as a member of the Executive. He gave weekly Dars of the Holy Quran. Children class was held. A meeting of Lajna was organised. Al Islam was published. The Imam wrote an article for a weekly. Literature was sent to nine, to help them in the preparation of their essays on Islam. Imam Akmal had an attack of kidney trouble, prayers for his perfect health are requested. One accepted Islam, alhamdulillah.

W. Germany

Der Islam was published. Imam F. I. Anwari paid a courtesy call on the Mayor of Frankfurt, gave lessons on Islam twice to Muslim children in a school in Ober-Ramstadt and received prominent visitors at the Mosque Monthly meeting of Khuddamul Ahmadiyya was held and was chaired and addressed by Imam Anwari. At Hamburg, Imam N. A. Qazi gave lessons to a German student, distributed pamphlets on Islam and the Mosque, and received visitors.

Sweden

Imam K. Yusuf delivered five speeches in different schools. Mr. Mahmud Eriksson also made a speech. A group was received. Material for Aktiv Islam was prepared.

Denmark

May Allah accept and reward manifold the services of Imam and Mrs. S. M. Ahmad, w o are returning to Rabwah on April 15, 1973, after the completion of the term. We say Khuda Hafiz to them and their children. At the same time, we offer hearty welcome to the new Imam Mr. S. Jawad Ali. May he be given to serve Ahmadiyya successfully !

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Switzerland

Nikah of a Swiss Ahmadi with an Austrian Ahmadi lady was performed and was followed by a well-attended reception. Two groups were received. A Swiss Ahmadi had an operation and was visited thrice. A Jordanian in hospital was also occasionally visited. The Imam delivered speeches at Hitzkirch and Heiden. Two were given lessons. A meeting and dinner of Swiss-Pakistan Society were attended. Four joined the Movement alhamdulillah

CONDOLENCE : We have learnt with deep sorrow and grief of the passing away of Sh. Bashir Ahmad Sahib, on April 1, Inna lillahi wa inna ilaihi rajiun. May Allah bless his soul and protect his bereaved family. We offer our heartfelt condolence to the whole family, and also to our Br. K. Yusuf.

General Preaching Day

The following news was broadcast in Sierra Leone on 29-4-73.

Yesterday was observed as General Preaching Day throughout SierraLeone by the Ahmadiyya Mission.

Organised in groups, several hundreds of members held discussions on Islam and religion in general.

Highlights of the crusade was the distribution of Islamic literature and useful information on Ahmadiyyat to all seekers after truth.

At the Movement's headquarters in Freetown, participants had a brief from the Amir and Missionary-incharge, Maulvi B. A. Shams and General Secretary, Alhaj Kamanda-Bongay.

And this news was broadcast on 20-4-73.

Preaching at Gbalehun, in the Kailahun District, which coincided with the official opening of the town mosque, the Amir and Missionary in charge of the Ahmadiyya Movement, Maulvi B. A. Shams told his congregation that the community's progress depended on dedication and as such he advised them not to yield to the impulse to retreat or return.

He said that the future will demand dedication in large numbers and everyone should bear in mind that his welfare, progress and comfort should not be in a life of ease.

The Amir called on them to devote particular attention to the necessity of developing a collective mentality. He said that we can only progress by a collective outlook and mind.

Maulvi Shams asked them to serve the community sincerely and wholeheartedly. He advised them not to be like the woman, who after having made her yarn strong, tore it into pieces.

The Amir prayed that the Gracious and Merciful Allah will give a proper direction to our efforts for a better life. He prayed that God grant us all strength and substance to stand against all ills and to work in his cause.

NEWS MEDIA

Reputed Shroud of Christ May Get Scientific Tests

International Herald Tribune, Paris, Monday 23, April 1973.

NEW YORK, April 22 (NYT). | The "Shroud of Turin," venerated by some as the burial cloth of Jesus, may soon undergo an examination to determine its authenticity.

The Rev. Adam J. Otterbein of the Bronx, president of the Holy Shroud Guild, which claims about 5,000 members in this country, said that the shroud needed a thorough scientific examination backed by a historical search. He said that the guild's international counterpart, with headquarters in Turin, planned to assemble an "international commission" for the investigation.

The relic is a 15-foot, 3-inch length of linen. On its surface are the faint front and back impressions of a crucified man, as if the shroud had been wrapped around him length wise.

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Observation of the impressions suggest that the man-in-the shroud had been severely lacerated before he was wrapped in it. His head is slashed from what appears to have "a crown of thorns," as mentioned in the Bible, only the crown is more like a "cap" than the traditional circlet, experts say. Whip marks are all over his back, chest and legs. He has a large woud in his side.

Current theories being advanced on the origin of the image of the shroud are :

■ A flash of heat and lightning X-rayed the impressions on to the shroud.

■ The contact of the body in the shroud produced slowly materializing impression through body secretions.

However, since the shroud had been around since at least 1354, when it appeared in church in Lirey, France, most observers had assumed that the impressions were the product of a medieval artist's brush. The impressions appeared somewhat distorted and unsharp and the face of them in the shroud looked strange.

Then, in 1898, when the first photographs of the relic we e taken, it was disoverd that the impressions on the surface of the shroud were like photographic negatives. When viewed in the photographer's negative, they became a positive image and are clear and distinct

Eyes are Closed

Moreover, the eyes of the man in the shroud, which look open on the surface of the cloth, are shown to be closed in the negative—just as a dead man's would be.

Art experts have since concluded that the marking were not printed.

But historians said they would not accept the relic as authentic because of its undocumented origins. Before 1354, its history is only speculation.

From the 10th century on, crusader. recorded seeing a shroud with images on it in Constantinople, but it disappeared with the sacking of the city by Western Christians in the Fourth Crusade around 1204. Geoffrey de Charnes, who first exhibited the shroud in France, was the relative of a crusader.

It long has been known that the

face in the shroud, taken to Turin in 1578 by its present owners, bears a strong resemblance to early Christian icons dating from the 2d century on, and some have speculated that the Turin relic was the model.

The Vatican has never spoken for or against the relic.

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Finance Commissioner Lauds Ahmadiyya Muslim Mission

Kano State Bulletin (Nigeria)8-1-1973

The Kano State Commissioner of Finance, Alhaji S. A. Tanko Yakasai, expressed his deep and sincere gratitude to the Ahmadiyya Muslim Mission in Nigeria for their untiring effort in promoting our educational ideals.

The Commissioner made these remarks in Kano recently while addressing staff and students of the Ahmadiyya Secondary School at their annual speech and prize giving day ceremony.

He, however, expressed his dismay at the yawning educational gap between the north and the south of the country and appealed to the students to ensure through hard work and devotion to their studies that our desired goal of bridging this enormous gap is achieved.

Commenting on the quota system of admission into higher institutions, the Commissioner pointed out that whatever the merits and demerits of the system, the debate it provoked per se was a clear testimony that the nation is fully conscious of the fact that acute educational problems exist in the country. All that needed to be done now was for all of us to try to discover the right solution to the problem so far identified, he added.

In his speech at the occasion, the principal of the school, Mr. R. A. Saqib, said that during the year there were six teachers in the schools, three of whom were graduates, and the student population in the school fluctuated between 116 and 96.

Presently, eight subjects are taught in the school including mathematics, chemistry and biology, he added.

He then expressed his pleasure at the fact that when a team of inspectors from the State's Minister of Education inspected the school last February, they expressed their satisfaction with the performance of both the staff and students of the school.

Outside the school curriculum, the Principal went on, his administration encouraged scouting and games in the school so as to produce active and virile students. He also invited a number of eminent personalities to the school to give talks to the students so as to widen their scope of knowledge and introduce them to a different number of professions.

These personalities included the Principal of the Advanced Teachers' College, Kano, Mr. T.A F. Afolayan, the Agent of the Central Bank of Nigeria Kano, Mr. J.Y. Lot and the Permanent Secretary, Information and Cultural Affairs Division, Kano Malam Alfa Wali.

Ahmadiyya to mark 50th anniversary

The New Nigerian,
Friday, 22, December, 1972.

A Muslim religious organization, the Ahmadiyya Muslim Mission, has completed arrangements to celebrate the 50th anniversary of its mission in Nigeria and to observe its 23rd annual conference in Lagos from Sunday, December 24 to Tuesday, December 26.

The highlights of the celebrations would include the publication of a souvenir to contain the history of the mission in Nigeria ; its contribution to educational development among the Muslims in the early twenties and its unprecedendted missionary activities in Nigeria in propagating the beauties and tenets of Islam.

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Ahmadiyya Mission Celebrates Jubilee Anniversary

The Daily Times,
Friday, December, 22, 1972.

The world-wide Ahmadiyya Muslim Mission, Nigeria, will celebrate its jubilee anniversary in Lagos, beginning from Sunday at the Muslim Teachers' College, Randle Avenue, Surulere, at 9.30 p.m.

Coinciding with the 50th anniversary celebrations of the mission is its three day yearly conference which will last from Sunday to Tuesday.

The climax of the celebrations will be a unique exhibition of texts of the Holy Koran in many languages featuring text of the hand-written Koran from the time of Khilafat Usman and other antiquated holy books from different parts of the world.

Other highlights include the publication of a souvenir to contain the history of the mission in the country, and its contribution of educational development in the early twenties.

Ahmadiyya Mission to celebrate 50th anniversary

New Nigerian, July 20, 1972.

A number of activities has been drawn up by the Ahmadiyya Mission to commemorate the 50th anniversary of the mission in this country.

The activities would include the conference of the representatives of all local missions in the country in December, this year; distribution of ten thousand copies of the Holy Quran, translated into Engligh language; exhibition of different translations of the Holy Quran in the various languages of the world in Lagos.

The activities would also embrace the first annual conference of Khuddamal Ahmadiyya (Youth of Ahmadiyya Community) at Ibadan in the first week of October; laying of the foundation stone of the new £50,000 Ahmadiyya Central Mosque at Ojogiwa Street, Lagos, and the publication of the translated copies of the Holy Quran in Yoruba language.

Addressing a press conference in Lagos over the weekend, the Missionary in charge of Nigeria, Maulvi Mohammad Ajmal Shahid, said that the Head of State, General Yakubu Gowon, and Khalifatul Masih III, Head of the world-wide Ahmadiyya Movement, are expected to send goodwill messages to the conference of the local missions.

He disclosed that the exhibition of different translations of the Holy Quran in various languages of the world be held next year at Ibadan and Kano.

School, Clinics planned by Ahmadiyya Mission

Daily Times, Nigeria, 25 Dec., 1972

The Ahmadiyya Muslim Mission is to build a secondary school and two clinics in Nigeria early next year.

This was stated yesterday by the Amir of the Mission in Nigeria, Maulvi M. A. Shahid, while speaking at the opening session of the 23rd yearly conference as well as the 50th

anniversary of the mission holding at the Muslim Teachers' College, Surulere.

The Amir urged the delegates to rededicate themselves to the cause of propagating the Islamic faith. He announced that 1,000 copies of the Holy Quran were being given out free or at a nominal price and that this mission would soon make its Yoruba translation available.

Welcoming the delegates, the chairman of the opening session, Mr. Justice Raheem Bakare of the Lagos State High Court said that the conference was designed to strengthen their faith, and to remind members of their duties as Muslims.

The conference ends tomorrow.

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Ahmadiyya Talks end

The Ghanian Times, January, 9, 1973

The 47th Annual conference of the Ahmadiyya Movement in Ghana has ended here with an appeal to members by its leader, Alhaj Maulvi A. U. Kaleem, to help the Government win the economic war.

A total of C11,452.96 was realised through contributions for various development projects the Movement had embarked upon.

The three-day conference was attended by over 2,000 people from all over the country including Lt-Col. Paul Nkegbe, Commissioner for Education, Culture and Sports, who represented the Head of State and Chairman of the National Redemption Council (NRC), Colonel I. K. Acheampong.

Ahmadiyya Mission forgoes take-over compensation

North Western State Press Release February 8, 1973.

Sokoto, February 8 : The Ahmadiyya Mission Nigeria has decided not to accept compensation for its schools taken over by the North Western State Government. This is to enable the government to utilize the compensation dues for other development and humanitarian services for its people.

This was disclosed by the Amir of the Mission in Nigeria, Mr. M. Ajmal Shahid when he called on the State's Military Governor, Assistant Commissioner of Police, Alhaj Usman Faruk at Government House here yesterday. He said the Mission welcomed the takeover and expressed its readiness to assist towards the development of the State, particularly in the provision of humanitarian services like the construction of hospitals and clinics. The staff of the Schools, he said had al o expressed their willingness to serve the government and to do all they could towards the educational advancement of the State in particular and the country in general.

Mr. Shahid also informed the Governor that his organisation was currently embarking on a large scale propagation of the teachings of the Holy Quran throughout the country. The exercise which, he said, was receiving tremendous accolade from the public, would be introduced in the State if the authorities would allow it.

The schools taken over by the Government were the former Ahmadiyya Secondary Schools in Minna and Gusau.

The Governor had said the taking over of voluntary organisations' schools was in conformity with the Federal Government's decision to take over all institutions belonging to private organisations. It was also to expand the scope of education in the right magnitude so that the State could catch up with the more educationally advanced States in the Federation.

He thanked the Mission for its kind gesture and stressed his government's policy of according equal rights and freedom to all religious sects irrespective of their denominations.

WALTER SCHWARZ, Dacca, Sunday on the significance of a one-party democracy

Bangladesh : votes for the boys

BANGLADESH lost its political virginity last Wednesday. Just how badly the election was rigged, and how much of the violence, intimidation, and blatant cheating were local initiatives and how much was ordered from above, may never be known. In a way it does not matter.

Sheikh Mujibur Rahman would have won handsomely even if the election had been conducted by the United Nations and supervised by the Red Cross. But something has gone from Bangladesh that will never come back.

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It woke up that morning with its virginal illusions intact. Parliamentary democracy still held promise, full of wonder and mystery. Time and time again Sheikh Mujib had promised it.

His gentle, London-trained Law Minister had prepared a Westminster-style constitution. Some of the Opposition parties had long and honourable traditions. Others were new and voiced real grievances. A vigorous Parliament was to be the triumphant consummation of independence.

But by bed-time Bangladesh had become a one-party state.

"There is now no Opposition in the country," said Sheikh Mujib on the day after the poll. The three members of Opposition parties who had got in (now reduced to two after a recount) were "not enough to be considered an Opposition party in any civilised sense." Nobody would be given recognition as Leader of the Opposition.

Perhaps a one-party state is what Sheikh Mujib feels Bangladesh needs. One of his senior advisers recommended just that in a well-argued paper, a few weeks before the election. Sheikh Mujib's reaction is now known. He is never more sincere than when he says: "I love my people and they love me." The approach is paternal.

There can be little doubt that he regards political opponents as people who have betrayed him personally. In the event the worst onslaught of violence in the election was directed against the National Socialist Party, which is led by former freedom fighters whom Mujib, until the eve of the campaign, persisted in calling "my boys."

By subcontinental standards the election ran normally and smoothly. Nobody was killed (the killing has started since).

"The same things were done in 1970," one of the defeated independent candidates admitted, "but then it didn't matter because we all wanted the Awami League to win." The same methods have been used in West Bengal, across the Indian border, and I have seen exactly the same techniques used in western Nigeria.

"It was a nightmare experience," said M. Ataur Rahman Khan — one of the three independents who won on the morning of the poll. His agents had taken the precaution of posting a notice at the Intercontinental Hotel, inviting foreign correspondents to the constituency.

M. Rahman Khan, a former Chief Minister of West Pakistan, said a corporal of the paramilitary force whom he named, had appeared outside the polling station, shout-

ing "No bother" (meaning, "Let's not have any trouble.") He had brandished his gun at the queues of voters, who fled in panic, breaking the queue barriers in their flight.

The presiding officer in a polling station in the Dacca constituency where Sheikh Mujib himself was candidate told me he had seen the same people voting "dozens of times," but had been too frightened to do anything about it.

An hour before the close of the poll this officer, a civil servant aged 24, had summoned enough courage to protest that if this went on the station would show a hundred percent registe ed voters having voted. He suggested that the station should be closed, and it was. But the votes were counted all the same.

There were two separate disappointments last Wednesday : that the Opposition was cru hed out of Parliamentary existence, and that the Awami League should have shown itself as after all no better than anyone else.

"We all want Sheikh Mujib, but we want some Opposition to get in so that democracy can work," a village voter told me. He added, more in sadness than anger, that when he got to the polling station someone else had already voted in his name.

All this went on behind the scenes. But few people who followed the results on the radio failed to notice that in six constituencies in which the Opposition was leading by substantial marg ns on Wednesday evening results abruptly stopped being broadcast until next morning, the Awami League was declared the winner in all of them.

Why did they have to do it, when they would have won anyway? I heard the question asked a dozen times this weekend. The fairest answer is that a country born in violence cannot easily get the guns out of its system. Sheikh Mujib yesterday gave yet another ultimatum that people with unlicensed guns must surrender them in 10 days or face the consequences.

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If you cannot read

URDU,

you may ask for only the
ENGLISH SECTION
of the
"TAHRIK-I-JADID"

If you have any suggestions for the English Section (what else would you like to have included in this Section) please do not hesitate to write to us.

THE MANAGING EDITOR
TAHRIK-I-JADID
RABWAH

Continued page from 24

time. He made all men equal one to another and gave them the sense of brotheredhood. He raised the status of women and picking them up from being a piece of property made them equal partners in life.

And he did a hundred and one other things for all of us: me, you and others. May God shower His choicest blessings on Mohammad who was the chief of human creation and the best example for all of us. Amen.

WHAT THEY SAY

Recently the Ahmadiyya Mission, Ghana presented copies of the Holy Quran to the States Hotels Corporation to be kept in the rooms of the Hotels and Rest Houses. The Managing Director of the Corporation made the following Speech on the occasion.

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Speech by the Managing Director, Col. Sanni-Thomas at the Presentation Ceremony of Holy Quran by the Ahmadiyya Mission in Ghana May 14, 1973

Your Excellencies, Ladies and Gentlemen,

It is with the greatest pleasure that I accept these copies of the Holy Quran to be placed in the rooms of Hotels run by this Corporation.

There are very few countries in the world where religions are accepted with equal fervour as in Ghana. The members of the National Redemption are, as you may know, very religious people and for this reason will not like to place any hindrances in the way of the people of this country so that they can worship in freedom and in the way and manner that suit them.

There is something that strikes me very deeply about this presentation. I have travelled very widely all over the world and in every hotel I have been a guest of, there has always been a Bible in my room. There are also copies of the Holy Bible in all the rooms in our Hotels. This has made me wonder, from time to time, why it is that other religions, and there are quite a few of them, do not leave any litrature in similar places where those who follow their faiths can lay hands on, even when they are travelling. And this is the significance of this ceremony. That after today, any Muslim in this country who lives in any of the five Hotels or Resthouses that the State Hotels Corporation runs, is not going to miss his religion. Even if he is not that religious, he is certainly not going to feel left out mainly because he does not see a copy of his Quran side by side with the Bible. The Quran in the hotel rooms also give those who are not Muslims the chance to learn the teaching of the Prophet Mohammad.

Ladies and Gentlemen, the people of this country are aware of the important role the Ahmadiyya Mission has played in the social and economic development of this country since it was introduced 72 years ago. Through the numerous elementary and secondary schools, the Mission has established in the country, thousands of Ghanians have had very good education, some of them to the highest possible level attainable. The Ahmadiyya Clinics scattered all over the country have treated numerous Ghanians who otherwise would not have received similar attention and treatment. And even the establishment of mosque and mission houses all over the country have helped believers to lead honest and upright lives that prepares them for a new and better life after this. It is in the recognition of the invaluable service the Ahmadiyya Mission in Ghana has rendered that I wholeheartedly accept these copies of the Holy Quran. May all those who see them in our hotel rooms, find peace and wisdom in their pages.

O. A. U.

Twenty fifth of May 1973 was observed as the 10th Anniversary of the O.A.U. Ten years ago, The Truth (Our weekly publication in Nigeria) published the following two editorials on the occasion of the inaugural session.

Best of Luck

Nobody knows what is in store for him in the furure, but that does not mean that people should not put up all the efforts they can to build their future into a happy and prosperous period. Islam enjoins upon all of us to be mindful of what our hands send forth which actually means to plan the future in such a way that it would be better than our present. The Holy Quran also says that man can get only what he strives for.

The African Nations are at present meeting in Ethopia to plan their future into a happy and prosperous period. More than that, they are there to show to the world how to live in peace. They want to give an example and they are now thinking as to how best that example can be given. The world is torn into blocks and its leaders are full of ambition and they think of themselves to the exclusion of everybody else. This situation must be remedied.

The Conference of the African Nations can light the lamp which may guide the whole humanity ; which may save the humanity from unwarranted destruction. But it will be possible only if the African leaders will find out ways and means of thinking alike and acting alike. They will have succeeded in their difficult task if they will emerge from the Conference more united and more broad minded than ever before.

THE TRUTH wishes the Conference the best of luck and our prayers and good wishes will always be with the participants in this great summit.

24-5-63

O. A. U.

Like the letters U. N. O. which represent the United Nations Organisation, the letters O.A.U. will also go down in history as memorable letters, for, they represent Organisation of African Unity. This Organisation, we believe, is the greatest thing that has ever come from the Continent of Africa. No doubt, various kingdoms and empires have flourished in Africa in the past and they were really great in substance and influence but never before in the hisrory of this great Continent 31 rulers of free nations have sat at one table to discuss and decide upon the future of every soul living in Africa and the surrounding islands.

The credit of all this goes to the leaders who took part in the formation of this historic Organisation. The more we see Africa rising to its well deserved dignified place, the more it strikes us that the Holy Prophet Mohammad being the Prophet of all the ages to come, his prophecies will continue being fulfilled in every age and for every people. For, he it was who said that in the latter days the downtrodden races would come to their own and become a force to be reckoned with.

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That prophecy is now being fulfilled and we are lucky and happy to be witnesses to it. It adds to our certainty that Islam is the living faith and the only living faith—in the world today. 31-5-63

Nigerian Broadcasting Corporation

——*Naseem Saifi*

WHAT MOHAMMAD
(Peace and blessings of God be upon him) DID FOR MANKIND

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"What did the Holy Prophet do for the world," is a big question that I have been asked to answer. I am afraid, I shall not be able to do justice to this subject. Try as much as I may, I shall only touch the fringes of this vast topic. But if you listen to me attentively I hope that the little that I am able to say will give you a clear idea of what I shall have left out.

What did the Holy Prophet do for the world? Well, I think I better first try to find out what he came to do and then see how much he was successful in it. You know that almost every Prophet who has ever appeared, has had prophecies about him in the books of previous religions. These prophecies make mention of his signs and the work that he is expected to do. The Holy Prophet being greatest of them all and the last law bearing prophet had the clearest prophecies about him which are to be found in the religious books that were believed in by the people before him. What did these prophecies say he was to come to do. Here is one such prophecy: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him."

And here is another prophecy "Howbeit when he the spirit of truth is come he will guide you into all truth: for whatsoever he shall hear that shall he speak: and he will show you things to come."

Here is yet another; "But the comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." To this may be added the words of another prophecy: 'If ye love me keep my commandments. And I will pray the Father and He shall give you another comforter that he may abide with you for ever."

All these prophecies that I have quoted from the religious books make mention of what the Holy Prophet had to do for the world. He was to give them the words of God—which he did in the form of the Holy Quran—and he was to guide them in all the aspects of their life and leave behind a code of life which was to remain practicable and useful for all the people and for all the time.

And that is what really the prophet did. He gave a code of life which is never to undergo a chang, and which will always remain workable. He also gave an example for every aspect of our life that we may look at him and mould our lives in the best possible manner. Are you a ruler, look at the Holy Prophet Mohammad and you will find him the best guide and example. Are you ruled by someone else, again, look at the Holy Prophet and his life will show you how you should live a contented and loyal life. Are you a father, a husband, a trader, or whatever you may be,

the teachings of the Holy Prophet and his shining example will guide your footsteps and carry you to the highest pinnacle of success. Shall I now tell you some of the things that he did for the world, in some details? Let us first look at the equality of man to man. It should not be a surprise to you if I tell you that almost every trouble in the world emanates from the inequality of man to man. One race posing to be superior to the other. One nation dominating the other. That is the bane of life even in these enlightened days. The bla k child cannot sit side by side with the one whose skin is white, for the advancement of knowledge. I hope the world has not forgotten the Little Rock, nor has it forgotten the Nottingham incidents. But have a look at the man called Mohammad, peace and blessings of God be upon him. He lived fourteen centuries ago and yet it was he who joined the black and white and brown and red and what not into a strong brotherhood. He belonged to the proud race of the Arabs and yet he said that "the Arabs have no superiority over the non-Arabs nor have the non-Arabs any superiority over the Arabs." He was very realistic. He said: all of you are the children of Adam and Adam was created from dust. What a beautiful way of putting everybody on the same pedestal. Not only that much. Even of telling the people why they should always remain humble. If everybody's origin is dust, why should the pride mar our lives.

The word of God that was revealed to him said *Inna akramakum indallahi atqakum*. Only that who fears God most, is the most respectable. And this kind of things were not just to be uttered. He put them into practice. He loved the poor and the humble and the downtrodden and that is why the first batch of people who rallied round him was composed of the poor, the downtrodden and the humble, most of them slaves.

When he migrated to Medina, he laid the foundation of brotherhood of mankind in such a splendid manner that its effect has continued to live with the world up to this time. He made the *Ansar* and the *Muhajirs* brothers and these brothers formed the brotherhood of the highest order. It was through his teaching and practice that he made the servant and the slave equal to their masters. It is easy to free a slave and let him go; but it is difficult to retain him and give him equal status. The Holy Prophet said that they should be fed and clothed with the food and cloth that you yourself eat and wear. And this changed the whole pattern of society. In the world of today, we find that those who claim to be the most civilised are not prepared to sit with those who are only a little dark-skinned.

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Had the whole world followed the Holy Prophet, things would have been very different In that case, nobody would have been told that the bread for the children could not be cast to the dogs.

Having said a few words about man in general, I should like to talk about the better half of man, that is, woman. Who does not know that the woman has been the greatest sufferer in the world. Despite the fact that the beauty and brightness of this world originates from her, she has always been considered a piece of property that can be disposed of at any time and in any way. In fact when the Holy Prophet appeared in this world, woman did not even possess the right to exist. Many a father would bury his new born baby girl alive. What a ghastly crime it seems to us today. But that was the order of the day. Nobody wanted a baby girl. The Holy Quran has

also mentioned this fact that when you get a baby girl, your face is drawn up. It was under the influence of the teachings of the Holy Prophet that baby girls started enjoying the right to exist. The Holy Prophet urged the people to take care of their daughters. He told them that anybody who would bring up his daughters well would be made to inherit paradise. As for himself, it is reported that he loved his daughters very much. So much so that when they would enter his house—after their marriage—he would get up for them to give them due respect.

But it is not only the role of a daughter that a woman has to play in her life. She also plays the role of mother and wife. The Holy Prophet did not lose sight of this. He told the people that the paradise lay under the feet of the mother. What a great respect and what a high place for mothers. There could be no greater incentive for the people to love and obey and respect their mothers than this. There is a hadith which I should like to quote in full. It says: It is related by Hazrat Abu Huraira may God be pleased with him, that a person came to the Holy Prophet, peace and blessings of God be upon him, and said "O Messenger of Allah who deserves most that I should treat him kindly. He said, your mother. He, the questioner, again asked "and who comes next", the Holy Prophet again said, "your mother" the questioner again asked "who comes next" and the Holy Prophet again said "your mother". The questioner again asked who comes next and the Holy Prophet answered "your father".

This Hadith is a unique one. No religion has ever been able to give that much of respect to the mothers. The motherhood can never be too grateful to Islam for this great respect. And I tell you it is due to lack of respect for mothers that juvenile deliquency reigns supreme in the world.

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The other phase of woman is that of a wife. The Holy Prophet regulated the role of woman as a wife in such a way that it can never be surpassed. Before the advent of the Holy Prophet she had no separate existence of her own. She could not own property. She could not control the household affairs and she had no right to leave her husband if she found that she could not live with him. The Holy Prophet gave her a separate and distinct identity. The Holy Quran says that the woman has the same rights against the man as the man has against the woman. If a man can divorce a wife, a woman can also divorce a husband. She can own property. In fact, the very first step in woman's married life is that of owning property. The dowry is first property that she owns as a married woman. Imagine the days when she herself was considered to be a piece of property and then think of the change brought about in her status by the Holy Prophet. It is the Holy Prophet who said, "The best among you is he who is best towards his wife." This one sentence uttered by the man who himself was the best example for mankind changed the position of a wife from a piece of property to an equal and more respectable and lovable partner of life. I could go on quoting hadith after hadith in this connection. But I think it is now time for me to close and, therefore, I should like to content myself with what I have said so far. And here is the gist of it. The Holy Prophet did for the World what he came to do according to the prophecies contained in religious books. He gave a complete code of life workable and useful for all the people all the

(Continued on page 19)